

Canada. The father had pulled a handcart from Salt Lake to the Missouri River.

Robert moved to St. George with his father in 1862. In 1863, they moved to Pine Valley, where his father owned shares in a saw mill. He was called to make lumber to help build up the country. The family lived for three years in the upper part of the valley in the timber. The town was then moved down to the farming land.

For several years it was very difficult to get clothing for the people. Children often went barefoot in the summer and Robert B. went without shoes for one winter. One winter, when the snow was very deep, food became very scarce and for a time there was nothing to eat but barley.

There was only about three months of school in the winter and at times he was unable to go, for want of clothing.

When quite young he began helping his father at the lumber mill. At first he helped to gather up the oxen in the morning. Then he was old enough to trim the limbs from the fallen trees while his father and older brothers chopped them down and cut them into logs.

He helped his father clear the land of sage brush, then plant, water and harvest the crops of wheat, oats, barley, corn, and potatoes. Very early he helped care for the cattle and soon began to accumulate some of his own.

He began working in the Church when a very young man. When the Sunday School was organized he was chosen as a teacher. Later he became secretary for the Mutual and held this position for many years.

On March 8, 1884, Robert married Bernella E. Snow. Soon after he was appointed postmaster of Pine Valley and held the position for thirty years.

In 1886, he and his brothers, John A., Royal J. and Alonzo, started a general store which Robert B. managed for thirty years.

Robert left for a mission to the Central States in September of 1896. In December he had the misfortune of being poisoned with gas. He was released from his mission and for some time was in poor health.

In 1915 he moved his family to Cedar City in order to give the children the advantage of the high school and college there. He bought a fine home in town and a good farm nearby.

A great deal of his time has been devoted to the Church. For many years he was in the superintendency of the Sunday School. In 1926 he was chosen as first counselor to Bishop Walter Granger of Cedar City, and served in this capacity until September 18, 1934. He was very active in helping to build the Third Ward chapel in Cedar City.

As he relaxed from the more active and arduous duties of

the bishopric he was given the position on the Stake Genealogical Committee and the work of ward teacher. He has thus advanced from Deacon to High Priest and served constantly and long in numerous positions.

SAMUEL ALONZO GARDNER

Samuel Alonzo Gardner was born at Salt Lake City, Utah, on June 14, 1862. At the time of his birth his father was preparing a home in Southern Utah in preparation to moving the mother in the following year.

In 1863 he moved with his parents to St. George, Utah, and in the spring of 1864 went with them to Pine Valley where he spent his young manhood. He attended the Pine Valley district school and during the summer worked with his brothers at the saw mills or helping to care for the family cattle or work with his brothers on the mothers' farm.

He married Mary Alice Burgess on October 15, 1885, in the St. George Temple. His wife, Alice, was born in Pine Valley on April 8, 1869.

She was an active Relief Society worker for several years in Pine Valley.

Six children were born to them in Pine Valley: Claudius, Julius, Martin, Leo Burgess, Neil and Ruth. They moved from Pine Valley to Lund, Nevada, in about 1899.

Alonzo was Sunday School superintendent in Lund, Nevada, for about seventeen years, and held that office at the time of his death. He was ward teacher for several years.

Alice served as first counselor to the Relief Society president for nine years in the Lund Ward. She was the theology teacher in the same organization for twenty-five years and ward teacher for several years. She taught in the Sunday School, the Primary and the Mutual Improvement associations at various times.

Five children were born to Alice and Alonzo at Lund, Nevada: Paul, Jessy Burgess, Della, Tillie May, Howard Udell.

AMOS B. GARDNER

Amos B. Gardner, the last child in his mother's family, was born at Pine Valley, April 16, 1870. The family lived a part of the time in Grass Valley and part of the time in Pine Valley. He worked with his father and brothers on the farm and at the mill in the summers and attended the school in the winter. When about fifteen years of age he began assuming the responsibility of caring for the cattle belonging to his mother and brothers. The cattle grazed over a very large summer and winter range and it took considerable riding on the range to care for them.

In 1893 Amos attended the Brigham Young Academy at Provo, Utah. Karl G. Maeser, one of Utah's most outstanding educators, was principal at that time. On returning from school Amos married Erasma Jane Burgess in the St. George Temple on April 24, 1894.

The young couple spent their first summer in one of the most beautiful mountain valleys of the entire Rockies. It is called Bear Valley, and is but a few miles above Grass Valley. It is sheltered by tall peaks covered with dense forests of pine and aspen. The floor, lying between the peaks, is a waving meadow with mountain flowers along the margin.

The little cabins were made with the white bark aspen. They stood in a little glen a little above the valley.

The forenoon of each day was spent making butter and cheese. In the afternoon the young couple rode horseback to explore other mountain valleys or wander along the mountain streams. At early evening they drove the cows home for milking time.

The winter snows lie very deep in Bear Valley, so in the early fall the cheese making was brought to an end. The cattle were driven to their winter range. Amos and Jane rented a little fruit farm on the Santa Clara creek, near the range. Here the cattle could be managed and the farm worked.

As his own cattle and those belonging to his mother and brothers increased, he decided to move to Lund, Nevada, where he arrived in April, 1899. After living there for two years he bought a large ranch at Sunny Side. There were large springs on the ranch and since he controlled the springs he also had control of the range for thirty or forty miles around. By developing the springs he had considerable water for farming. He planted fruits and berries and so improved the ranch that it was worth about \$50,000. It was well equipped with machinery to lighten the labor. The home was also made convenient when he installed an electric light plant to light the house and furnish electricity for all modern household conveniences.

Sunny Side ranch, with its cattle, sheep, goats and extensive range, together with fine tracts of farming land and orchards, became a delightful place. The permanent improvements in what was formerly a desolate section of Nevada, will long stand to the credit of Amos and Jane.

They had eleven children who all married, with the exception of the one who died in infancy. They are:

Victor, born November 23, 1894; Leland, born February 20, 1896; Thora, born April 5, 1897; Leah, born January 31, 1899; Hortense, born Dec. 20, 1900; Benjamin, born November 15, 1902; Arretta, born 17, 1904; Pearl, born October 15, 1907; Melvina and the twin brother, Amos Merrill, born July 23, 1911; Eloise, born about 1913.

CHAPTER IX

MARY ANN CARR GARDNER

Mary Ann Carr Gardner was born September 11, 1840. She married Robert Gardner on July 20, 1856, at Salt Lake City, Utah. That winter her husband was seriously injured while sliding firewood down the mountain about five miles from home. He was confined to his home most of the winter. He had been previously called to go on a Handcart mission to Canada in the coming spring. This sickness, the mission, together with the fact that he had spent most of his property building a mill, made the outlook for his three wives very unpromising. But Brother Gardner and his wives had great faith in the calls of the Church and they had no thought but he would start with the Handcart company. On April 22, 1857, he was in line of march with his cart ready to leave Salt Lake City. While he could walk without his crutches, he limped and looked very thin. Some men on the side line pointed to her husband and said there is one man who will not go far before giving out.

These were the conditions that Mary Ann Gardner faced in less than a year after her marriage.

There was little opportunity to receive news from him while away.

On July of that same year a report came to Utah that Johnson's army was on its way to destroy the Mormons in Utah. The previous unfavorable experiences of the Saints led them to give much credit to the reports and many of them began making preparations to move south. The hardship of such a move and the loss of their homes was distressing enough to those most fortunately situated. But to Ann, a bride of just a year, with her husband far away in Canada, it took all the strength of a stout heart to face.

When assured that Johnson's army was marching to Utah, President Young called the missionaries home, but it took a long time for the message to reach Mr. Gardner and a longer time for him to make the journey home. When he neared Fort Bridger with the returning elders, they met Brothers Hatch and Burnhise who told of the approach of Johnson's army, who were then at Fort Bridger. This was the first news from home Brother Gardner had in 14 months. The elders were advised to take a cut-off and go down Weber Canyon and avoid the army. They started toward the forks of the canyon, through the hills without a road, and upon their arrival came upon a company of soldiers repairing the road. The soldiers were as surprised and as

frightened as the elders, who passed on without either party asking or answering any questions.

Arriving at the mouth of the canyon on Weber River, Angus M. Cannon and Robert Gardner were dispatched to report to Brigham Young. They found Salt Lake City deserted—there was not a dog to bark at them. Every window was nailed and every door was closed, and no one to say, "Welcome home."

Robert learned from some guards that his brother, Archibald, was about six miles south on the Cottonwood, where he had been left at the mill to make flour for the departing Saints. Robert learned from him that President Young was at Provo and Robert's family were at Spanish Fork and beyond. So he proceeded to Provo to make his report and find his family. He found Mary Ann with her mother at Pon Town, five miles beyond Spanish Fork.

In a short time the Saints were advised to return to their homes in Salt Lake since peaceful relations had been established with the new Governor Cummings, who had preceded the army into Salt Lake City and taken an active and friendly interest in the affairs of Utah.

Robert moved Mary Ann back to the Cottonwood mill, and moved the other families later. He went to work on the mill and ran it for a year. Here on May 30, 1859, Mary Ann's first child was born. She named it Ann.

At this time Robert bought his brother's house and land at Mill Creek, moved his other families back to this home and began to prosper. This seems to have been the happiest time in their married lives; all was peace and good will. Mary Ann spread this influence wherever she went. Each wife had her separate room and privacy in this commodious house but the families sat at the same table. There were at times sixteen seated at one time. Then there were two or three babies too small to sit at the table. The women took their turns each week about in the kitchen, while others did sewing, weaving, or other work.

On February 8, 1861, their daughter Laura was born. In the early fall of that year, Bishop Reuben Miller came to see Mary Ann and Robert. He was glad to see them so prosperous. They replied that this was the most prosperous time in their lives, and they were almost afraid that something might happen to take their property away.

In a few hours a report came that Robert was called to go to St. George to settle there. Mary Ann, her husband, her daughters, Ann and Laura, and Cynthia's son, John, left on this new pioneering journey on November 12, 1861. At Provo they were joined by William Lang and his wife.

The journey was very pleasant until they reached Round



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Isabella Gardner

Betty Marsing Snow

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Valley, a settlement of but few families. Here a severe storm came up and the snow drifted in their faces all across the valley. When they reached the town there was a foot of snow. The two men went from house to house trying to get a place for the women and children to stay, or to get feed for their teams or even a corral to keep them from running away.

While Robert and Mr. Lang were wading from place to place in the snow and through the storm, Mrs. Lang sat in her wagon trying to keep warm while holding the lines of the impatient team. Ann sat with a quilt wrapper about herself, her daughter Ann, who was two years old, and Laura, who was but nine months. John, who was nine years, took charge of the team.

After a long search Robert said to Mr. Lang, "I feel like civilizing this town." Mr. Lang agreed with his feeling.

Near the end of their search they came upon two men killing a pig and asked if they knew of anyone who had ever been out in a storm, or any one who would sell a little feed for the teams at any price. One of the men said, we need all the feed we have for our own animals. Then he began to ask questions He asked if Mr. Gardner owned a mill on Mill Creek. On learning that he was the owner of the mill, said, "Take your animals into my stable, feed them all you want. I went to your house one night to enquire the way to my brother's. You said, "It is too late to go there tonight. Stay here and I shall show you the way in the morning." You gave me supper, breakfast, a bed, and feed for my team and would not take a cent. This evening you people shall be my guests."

Mary Ann was indeed grateful for shelter for her children.

When they neared St. George the weather was warm and pleasant. There they overtook some small companies. When they reached the forks of the road leading to Toquerville, the wagons turned off in that direction, not a wagon went on to St. George. There was scarcely a wagon track in that direction. Ann felt very lonesome to think of being so far away and so much alone. But she and Robert and Mr. Lang said that if they were sent to St. George they would go to St. George. In later years they were thankful that they did.

The first night after leaving the forks of the road they camped at Grape Vine Springs. As the two families sat around the camp fire they related some of the stories they had heard of St. George. It had been said that water left in the sun at St. George got warm enough to wash dishes, while at Pine Valley, 30 miles away, people had to wrap up in bed clothes to keep from freezing. Mary Ann decided to test the truth of this yarn by setting a cup of water on the wagon wheel. The next morning she found a coat of ice on the cup and declared that she would

believe no more yarns. Robert explained to her that perhaps the sun did not shine that night.

The next day at Harrisburg they passed a few settlers. They had worked hard, worn themselves and their clothes out and had been sick of Malaria. Their clothes had been replaced by the cotton they had raised, spun and woven by hand and colored with weeds. Their faces were blue with chills and fever, the clothes, bonnets and all, were of the same sickly hue.

In all their trials this sight was the hardest moment to bear for Robert and Mary Ann. Robert thought of his wife and beautiful children so daintily dressed, reduced to this poverty and sickness. She thought of her handsome, strong, and courageous husband, reduced in body and personality by the cruel stamp of poverty and hardships and she thought of the transformation of her fair faced children transformed by sickness and sun and coarse clothing.

Whether by strong resolution and determination or by kindness of fate or some other reason, Robert and Mary Ann Gardner were spared what they momentarily dreaded. While they both went through severe hardships, they were such as developed their characters and personalities. They both lived and grew old gracefully and were respected, admired and honored throughout their long years.

A wise woman who knew Mary Ann through the years says: "When but a little girl I went from a small town to St. George, when it had grown to be comparatively large in that section. I stayed with some well to do relatives during the Conference sessions. My relatives were courteous to me but when it came time to go to conference and the girls of my age were dressed for the meetings, I could see that my own clothes were out of date and that I looked queer in comparison. I was embarrassed and homesick. I wished that I had not come to St. George and resolved never to come again. I had dreamed of the trip for so long, but the end was far different to my dreams. Mary Ann's girls had been to our town. I had sensed that they knew how to wear their clothes and how to act in company. Their mother had been kind to me with a special flavor of kindness that reaches deep into the heart of a child.

I secretly slipped from my aunt's home to Mary Ann's and told her my troubles and my embarrassment. With a piece or two of her own daughter's clothing, a bit of ribbon for my hat, imagination and wisdom, she made me look respectable and feel important."

Mary Ann had a special quality of kindness and qualities that linked the old and a new ERA. Her husband was a pioneer, a mill builder, an industrial leader. Mary Ann stood by his side and shared his hardships. When Robert went to Trumbell to

get out the lumber for the St. George Temple and perform the unusual feat of delivering so much in so short a time, his success was in no small measure due to the fact that Mary Ann went out and cooked for his men. Three good meals each day during that hard work; three short periods each day of relaxation from the sound of the saw and the ax and gruff voices of men; three brief periods in the presence of a charming, witty and encouraging woman had much to do with Robert's outstanding success in his work on the Temple. Mary Ann was the power behind the scenes.

The pioneering period took physical endurance and courage. In the ERA that followed new qualities were required. These were kindness, courtesy and consideration. The pioneer period demanded durable buildings. They might be made of rough stone and hewn timber. Cloth of that time must be strong and warm. It could be woven by hand and colored with weeds. The new ERA demands refined architecture, beauty of clothes and kindness of manner.

Mary Ann dreamed of the beauty of life, in a pioneer period. Such dreams are already realities and for them and for their associates life is beautiful. "Yesterday is but a dream and tomorrow but a vision; but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

A homesick child with a queer hat took her sorrows and trials to Mary Ann. A few ribbons and a few well chosen and kind words made the little girl look beautiful and feel important. Ten or twelve years later, the same girl came back to stay with Mary Ann one night. This time she brought a husband. They had come to St. George to be married in the Temple. As they left that morning to visit some friends the husband slipped a crisp bill into the good woman's hand.

That evening when the young couple returned there was a gay party waiting for them. Mary Ann had arranged it.

The new couple and many another were started on the road of happiness by a happy party at Mary Ann's.

In his later life Robert Gardner divided up his property with the wives and their families. Mary Ann took her portion and started a little store and millinery shop in St. George.

The things she sold and made had quality. They had more than cloth and thread and straw and ribbon in them. They had ideas and taste and the touch of a master's hand.

Perhaps as her little grandchildren came into the store and watched the trimming and the fitting she could tell that one of them would one day be the best dressed woman in New York and would own the largest department store in that great city.

Another grandchild became a noted actress in the early days of Hollywood. She was later an outstanding home decorator in New York. From there she went to London and achieved distinction in this field of art.

Human qualities and ideas are eternal, those possessed by Mary Ann Gardner are being carried down through the generations.

Her children were Ann, Laura, Erastus, Archibald, Ella, Nathaniel, Richard and Maud.

ANNA GARDNER MACDONALD

Anna Macdonald was the daughter of Robert Gardner and Mary Ann Carr and was born May 31, 1859 at Mill Creek, Utah. When she was two and one half years old her father received a call to settle in "Dixie". At this time colonies of saints were being sent to the outlying sections of Utah to make permanent homes. These pilgrimages were considered as missions.

With the families of Erastus Snow, William Lang, and John Pym, the Gardners were the first to arrive at the camp grounds on a grassy spot just east of where the Temple is now located.

Anna long remembered sleeping in the wagon box and having to lie there during the day with tea leaves bound over her sore eyes. The long journey and the view of vast expanses of desert and distant scenes had, perhaps, been too much of a strain on her young eyes.

In February 1862, the town was moved to its present site and the family moved to a lot her mother had drawn. It was just across the street from the present site of the Stake Tabernacle. The new home was a tent and one room made of woven willows with a dirt roof. They lived there while her father made the adobe for a three room house. It was complete and the little family, father mother and two girls, moved in during the early spring of 1864. In this home six children were born and two little boys died.

Since Anna was the eldest, she took much responsibility for the care of the children and helping with the house work so the mother could spin and weave and sew. During the United Order her mother, Mary Ann, with other women had charge of making overalls and braiding straw for hats.

For the first year the furniture of the home was very scant, most of it made by her father. For that year they lived mostly on corn bread and molasses. On special occasions the mother cooked a pot of beans and seasoned them with salt. When the

men began raising alfalfa it was used for greens, much as we use spinach today. When the family began to use flour, Anna learned to mix the bread, but had to stand on the chair to reach the pan. She had a box to stand on when she washed the dishes. She used the box when washing clothes with the wash board. When the house work was done she cared for the younger children. Anna constantly worried for fear the Indians would steal one of them. If one of the little children should slip out of sight she would leave what ever she was doing to find the child.

But in spite of the hardships she remembers her childhood as a happy one. Her mother was of a happy and cheerful disposition and saw to it that the children had time to play and taught them to be happy. Often she gave a little party for the children and sometimes the old accordion player came and played for a dance. Then the yard was swept clean and dampened down and the magic of music turned it into a beautiful ball room. Women who know how to teach their children to play are very rare but very precious. Grace and charm and happiness in life finds root deep down into the play of childhood. Twice each year there was a house cleaning time. The rag carpets were taken up, the straw cleaned off the floor, it was scrubbed white and there was a real dancing party. On these special occasions the mother made molasses cookies and molasses candy. Sugar was almost unknown in St. George at that time. The day after the party, new straw was put on for the carpet and the bed ticks were filled. "I shall never forget how grand it all seemed," Anna said with youthful enthusiasm. It is indeed a most pleasant sensation to walk on a floor freshly covered with straw and a clean carpet. And sleep is so very restful and peaceful on a straw mattress.

Getting water for household use was a serious problem. "We had to carry it about half a block, but others had to carry it much farther. It carried so much silt and sand it was unfit for use until it had been settled in barrels," said Anna. And when the water had been emptied there would be a fourth of a barrel of mud left. Wood ashes were put in the water used for washing clothes, they softened the water and made it nice and clear.

They had to make their own soap. In making it, about a bushel of lime was put in a barrel of water, then a pile of Grease-wood was burned and the ashes put into another barrel. The water from the two barrels was then put into a ten gallon kettle and boiled down until it was strong as lye. Scraps of fat that had been saved when the pig had been killed were then boiled in this lye. When cooled it made a usable soap.

Each family at that time had a blue dye pot. This was a crock jar half full of chamber lye into which had been dissolved a cake of indigo. This was used for dyeing stockings and cloth. Sometimes knots were tied in the yarn this gave a mottled effect. Anna helped in all these pioneer duties. Sometimes she went

into the fields to strip sugar cane, getting molasses and skim-mings for pay. When a little older she gleaned wheat and helped thrash and fan on a wagon cover. When it was properly cleaned it was taken to the store and exchanged for enough "delain" cloth for her first real nice dress. Up to that time her clothes had been very simple, a calico dress and denim panties. Her shoes were made of raw hide by Mr. Nelson.

When the mason work of the Temple was nearly complete, Brigham Young became very much worried about the delay in getting the lumber needed. One day when her father was at the Temple, George A. Smith drove up in a carriage and called Robert. He told him to get up in the seat beside him.

George A. said, "You cannot realize how anxious the President is to get this Temple completed. He feels he is getting old, and is liable to drop off at any time, and he has keys which he want to give in this Temple. They can be given only in a Temple. Bishop Hunter is also old, and he is anxious to do work in the Temple for his dead before he passes away. I have been thinking, ever since the lumber business has stopped, where can I put my hands on a man who will not be stopped by a trifle, but will get out lumber no matter what it will cost in order that the Temple may be finished without delay, and I cannot get my mind on any one except you."

In a few days her father was called by President Young to go to Mt. Trumble and take charge of the lumber mill. Anna went with her mother and helped take care of the children while her mother cooked for the men. The success her father had in getting out the lumber much quicker than was expected of him was in part due to Mary Ann's help in cooking for the men and keeping them contented.

When the work was complete and the family were returning home they had a narrow escape in the Virgin River. At times there are dangerous quicksand bars in the River. The wagon suddenly sank, but another wagon was crossing at the same time and Anna, her mother and the children were changed to the other wagon without stopping it and they were carried safely over.

Anna's first school was held in a tent, heated by a small heater on cold days. There was no floor, planks were used for seats and the pupils held their slates on their knees. She and President Grant went to school to the same teacher, Miss Everett. When she went to the third teacher there was a willow room daubed all over the inside, to seal up the cracks, with red mud. This room also had a dirt floor and roof but it had a fire place for heating.

About this time her father sold the home to Judge Dagget for a hotel. It was enlarged and used for many years. The

Gardners moved into a larger home a block and a half north. The steps at the front entrance were a favorite meeting place for young people. It was not so much the convenience of the steps or the location of the house as it was the kindly welcome of the mother and the charm of the Gardner children that made this a favorite meeting place of the young people.

Anna continued to attend school. Playing store was the favorite recreation during the recess period. All sorts of things were gathered up to stock the store shelves. There were tea leaves, coffee grounds, bits of cloth, and old toys. To be a clerk, was her ambition in life at this time. She little realized at this time that one day her mother would own and operate a select store in St. George and that one of her own nieces would own and operate one of the largest department stores in New York.

One of Anna's teachers, Kathrine Cottom, arranged and carefully supervised some school parties and taught the girls the first principles of social good behavior.

Just at the time Anna completed school, Agnes Macdonald started a "Ladies' Store" in St. George in the first house that Mary Ann had owned in the town. Anna clerked in the store. She had achieved a cherished ambition in life. While there she met and became well acquainted with, and fell in love with Graham Duncan Macdonald, a fine young man, much like her father in ideals and habits. At this time the Church was operating a saw mill at the head of the East Fork of the Virgin river. Graham was the bookkeeper for the mill. He acquired some land near the mill and built an office room there. He had two wagons and two mule teams and between bookkeeping jobs he hauled lumber to St. George and did a bit of courting on the side.

In 1877, the Temple was completed and a dedication service was held on January first of that year. The final dedication occurred on April 6, 1877 in connection with a general conference. Anna and Graham were married in the Temple on April 17th of that year.

Graham had built two rooms near his office at the mill and they moved there. He continued to haul lumber at St. George and many nights when he was away, John and Alice Seaman brought their quilt and made their beds on the floor so she would not be alone. They lived near.

Ann suffered much from homesickness and was always glad to see any one from home. One time Anthony Ivins called on his way home from a fishing trip and camped near the house. With him were; Libby, Flora, Martie, Maggie, and Frank Snow. Anna and Graham went out to their campfire, in the tall pines and spent the evening. There can be no more pleasant place in the world to spend an evening with friends than around a campfire sheltered by tall pines. Graham took up a ranch and bought

a saw mill. The ranch was such a pleasant place in summer while it was extremely hot in St. George. Many friends came to the ranch to escape the "Dixie" heat.

Anna had always said she would not like to marry a bishop since her father had so many cares and responsibilities in that office. However, on June 5, 1887, Graham was ordained bishop of the new ward, which took in the ranches along the upper Virgin and upper Kanab, and he continued in this office for 20 years. Part of the time meetings were held at the ranch and part of the time at Kanab.

Graham took a contract to carry the mail and those winter nights he was over the snowy divide were a constant worry to Anna. Sometimes he had to go on snow shoes and she sat up all night wondering if he would be able to face the blizzard and waiting to keep the fire and have something warm for his arrival. Ofttimes in these long nights she knelt and prayed for his safe return.

Travelers on the road had to stop to feed their horses at the ranch and Graham had a large barn and stables, really a "Horse Hotel." Traveling men made this their regular stopping place, freighters made it their resting place and indeed it was "The House By The Side of The Road."

Here at the ranch, five children were born. Mary Ann came out each time to care for her daughter. It was here that Libby Snow Ivins came with her son Antone when he was sick with a fever and the father was on a mission. Anna nursed him. Libby and her husband, Anthony, always remembered this kindness and there grew a lasting friendship between the three.

Anna's children together with those from the ranches along the River and those from upper Kanab went to school in the old shingle mill. The Macdonalds took their turn in boarding the school teacher and thus was formed many warm and lasting friendships.

One day Anna fell on the stairs and sprained her ankle, erysipelas followed and reoccurred at various times during the remainder of her life. She had many trials and sorrows as well as many rich experiences and joys. She had the joy of a rich posterity and the sorrow of losing some of them both early and in the prime of life. Finley fell from a horse and was killed on August 1, 1900. While her daughter Lucy was working at the hospital in Cedar City an epidemic of typhoid broke out. Lucy took the disease and died on September 3, 1904. On February 27, 1906, Anna's husband was taken by death and on July 26, 1916, Hazel died in the L.D.S. hospital. In 1931, Anna fell on the porch floor and broke her hip. On December 28, of that year her son Preston left for Cedar City to bring her home.

A blizzard came up, he could not follow the highway, his car skidded off the road and he was killed. Of her ten children, four of them preceded her in death, though each had lived to be a credit to their parents, and a comfort in times of sickness and trial.

Anna, herself, lived 83 rich and useful years of life. As a child, she took thoughtful care of her younger brothers and sisters, lest in a moment of forgetfulness they might be stolen by the Indians. As a woman in the post office, she kept the fire burning brightly on those wintry nights, for her husband who plodded on snow shoes, through the storm, over the mountain passes. On many a night when the storm raged outside, she knelt by the fire and prayed for his safe return. When other mail carriers took over the work the night fires were still kept burning, for the riders often came in half frozen. Men and children who came in on horseback to the postoffice for their mail were also welcome to the same warm fire.

When others took over the responsibility of the mail, she gave more time to the Relief Society. She still finds joy in her work in her associates, her children and grandchildren. She still finds life good and sweet and says, "I feel that life still holds much for me."

Anna and Duncan had ten children: Anna May, born May 10, 1878; Ella, born September 11, 1880; Lucy, born January 19, 1883; Graham, born October 8, 1885; Hazel, born September 7, 1888; Robert Finley, born December 1, 1890; Whitney, born July 6, 1893; Preston, born March 8, 1895; Anthony Ivins, born February 10, 1898; Laura, born November 17, 1900.

LAURA GARDNER PARRY

Laura Gardner Parry was born at Mill Creek, Utah, February 8, 1861. She was rather small, light with the bluest of eyes that remained bright and keen through the years. They were a fine complementary shade to the brown eyes and hair of her husband.

Laura went to St. George with her mother and father who were called as pioneers. There were extreme hardships in St. George in those days, but Laura inherited the cheerful disposition of her mother, Mary Ann, and acquired the name of "Cheer" and was known as Aunt Cheer by friends and neighbors.

While her father worked on the Temple, Brigham Young became very anxious to have it speedily completed. He sent his body guard, Gronway Parry to help with the work. He was fearless in the presence of physical danger, but timid in the presence of women. Laura took a kindly interest in this stranger,

they fell in love. He was afterward called on a mission to the Eastern States and to the British Isles in 1882.

When he returned they were married by David H. Cannon, in the St. George Temple. There were 150 guests who sat down to the wedding supper and many more attended to the festivities. It was a gala occasion. Such prominent men as Heber J. Grant, Anthony W. Ivins and Thomas Judd were together with scores of such other prominent men and women. This was but one of many days of her happy married life. She swung happiness out of hardships in her early years and even in her declining years when rheumatism crept on her, her neighbors found her happy and cheerful still.

In their early married life, Laura and Gronway moved to Salt Lake City to their home on 1077 South and 7th East Street. Many relatives and friends who came to Salt Lake from far and near visited their home. Each of her children are proud and thankful to have been reared in this fine home. They remember it as one well managed and an example for them to follow. There was instilled a love of home, of parents, and of the Gospel. She always had the children ready for Sunday School on time and then had dinner ready at one o'clock, so that Mr. Parry could be at the Salt Lake Tabernacle to sing in the Choir. He had an excellent bass voice and instilled a love of music in his children. He was a member of that famed Choir for 40 years.

The meals were pleasant gatherings of a happy family. Early in the family life, the father suggested to the children that they delay all arguments and disagreements until after the meals with the wholesome result that by that time disagreements and arguments were usually forgotten.

At one time there was an uncomplicated discussion among the children about a neighbor. Mr. Parry suggested that they should not gossip about the neighbors, even in their own house. At another time one of the children said that he did not know anything good about a certain neighbor. The mother spoke up and said she did. "He had a good appetite." Her keen sense of humor had a saving grace of oftentimes turning misunderstanding and ill will into merriment and good humor.

Her home was always open to her friends and to her children's friends who came from many directions to be welcome. The most welcome were her sisters and brothers. She had been very close to Annie who was near her own age. Mary and Margaret lived near, on State Street and in Murray, but to the children it seemed quite as eventful as going to another state. It seemed a long way by team. It was an eventful day when the family owned a new Buick.

Gronway Parry was born in Salt Lake City, August 19, 1858.

He became an orphan early in life and went to live with Elias Morris. Elias had a library of good books and the boy educated himself by reading and study. He had a good mind and a good memory and a desire to learn.

From his foster father he learned to be a good stone mason. President Young sent him to St. George to work on the Temple as a stone mason. After returning to Salt Lake he worked for Mr. Morris for many years. Later he took up contracting and building.

We was in apparent good health until shortly before his death. There were treasured memories of his kindness and his wholesome wisdom in the minds of his family and friends when he was gone.

The children of Laura and Gronway were: Estella, born in Salt Lake City, January 21, 1883; Laura, November 12, 1886; Gronway, February 22, 1889, Winifred, April 25, 1893; Chauncy G., January 31, 1896; Mary Merl, October 3, 1900; Caleb Whitney, March 13, 1904; Kathryn, March 23, 1911.

ARCHIBALD E. GARDNER

Archibald E. was the fourth child of Robert and Mary Ann Carr Gardner. He was born at St. George, Utah, October 26, 1864. His parents had been called to settle that part of the Territory. He spent his young manhood years in St. George, took advantage of the educational opportunities there and spent one year at the Brigham Young Academy, at Provo.

When about twenty years of age, he left to work for his sister, Margaret Miller, in Murray. He worked for her for four-teen years, then went back to St. George for a few years' visit. On his return he married Annie Anderson, in the Salt Lake Temple.

She was born in Brandon Durham, England, July 1, 1863. She first came to Logan, where she was reared by her grand-parents. Her own parents died when she was but a baby.

Archibald and Annie had four children: Vernal Delroy, born May 26, 1897; Bertha, Merl, born January 15, 1899; Robert La Vaire, and Margaret La Vonne (twins), born February 14, 1901. La Vaire died, November 23, 1904; La Vonne died February 14, 1916, and Annie, the mother, died June 29, 1925.

Soon after his marriage, Archibald went to work for the American Smelting and Refining Company in Murray and continued in their employment for twenty-four years. Then the Company gave him a pension for his efficient service.

His son Delroy, after completing the work of the grade school, attended the Granite High School. There he was active in dramatics, and secretary of the Student Body. Later he attended the Utah Agricultural College, at Logan where he was editor of "Student Life" and Student Body President. He served in the World War, then returned to the College and graduated from that Institution in 1922. In September of that year he married Irene Rich, a grand-daughter of Apostle Charles Rich.

Delroy was principal of the High School at Grace, Idaho for three years. In 1925, he attended the Harvard University. From it he received his Masters Degree, in the School of Business Administration. He returned to the U.A.C. and became a professor in that institution.

ELLA GARDNER McQUARRIE HATCH

Ella Gardner was the fourth child of Robert and Mary Ann Carr Gardner. She was born December 4, 1867, in St. George, and throughout the years of her residence there was a devoted Church worker.

On December 4, 1884, she was married in the St. George Temple to Hector Allen McQuarrie, son of Hector Allen and Agnes Grey McQuarrie. Her husband's birth date was August 8, 1862, and his birth place St. George. Their union was blessed with six sons and daughters. They and their birth dates follow: Zella, June 12, 1886; Hector, August 8, 1888; Hortense, July 17, 1891; Marie, November 23, 1894; Ann, May 11, 1897; Rulon, June 5, 1901.

Ella and Hector McQuarrie were one of the most popular couples in St. George and many said they were the handsomest young couple of their day in the community. Both were active in Church work. He served as a missionary in Ireland and in the Central States in this country. He died in Salt Lake City, February 9, 1926.

For many years Ella was an enthusiastic teacher in the St. George Fourth Ward Primary Association. Also she served as its president and later she was a member of the Primary Stake Board. Her radiant personality and enthusiasm for this work qualified her for outstanding success in it. She won the love and respect of the young people with whom she was brought into contact.

She inherited from both her father and mother a keen sense of humor, and a cordial spirit of hospitality. Her home, like that of her mother, was always a gathering place for young and old. This resulted in closely knitting the family ties. She was idolized by her children to whom she always was a bosom companion.

After her family was grown, and her youngest daughter, Ann, married, she moved, with her to Logan, Utah. Here she later married H. E. Hatch in the Logan Temple.

In Logan, as in St. George, she gathered around her a host of warm, admiring friends, and continued her activities in Church work. She served as President of the Logan First Ward Religion Class, and as Second Counselor of the Primary Association of that ward. Also she was president of the Cache County Daughters of the Pioneers.

After the death of her husband, Mr. Hatch, she moved to Ogden, Utah, to be near her four children and families residing there. These were Zella, Hector, Marie and Rulon. Her other daughters, Hortense and Ann and families were then residing in New York.

There seemed to be born in the blood of Ella, coming down from her mother, Mary Ann, a special quality of kindness. It was not that patronizing kindness given by crude hands but rather magnanimous. It was for all classes. It gave her friends that feeling of importance of being somebody and being useful to somebody. That is one of the great cravings of human beings. This in turn was passed on down to her own children.

There is a simple example of its far reaching importance. During the severest part of the depression her daughter Hortense had the opportunity of taking charge, as manager of one of New York's largest department stores. It was failing at the time. She had had no experience in merchandising or business.

But she knew one of the secrets of kindness. The first things she did was to tell all the clerks to give every customer courteous attention. She told every clerk to give every customer credit for having intelligence enough to know what they wanted and to assist them in purchasing it. She told them not to try to force the ideas of the clerks in styles and models on the customers. She then went out to the customers in their homes to find from them the kind of a store they wished to trade in. She organized committees to offer suggestions for improved service.

Immediately the customers felt important. They liked Hortense and every clerk that followed her advice. They liked the store. Profits climbed up and up while other stores in New York were failing all around.

Like her mother and her grandmother, she knew how to wear her clothes. She was considered one of the best dressed women in New York.

In the fall of 1862, almost eighty years before, her grandfather had passed the little settlement of Harrisburg on his way to St. George. When he saw the women and children dressed

in homespun cotton, dyed with a sickly indigo blue from the weeds, he almost lost heart. He could not bear to think of his children and grandchildren wearing such clothes. Many Ann's children and grandchildren, in the words of a friend, "Knew how to wear their clothes."

NATHANIEL GARDNER

Nathaniel Gardner was born at St. George, Utah, December 5, 1869. He inherited some very fine traits from his pioneer parents. He was thrifty, industrious, and dependable. His father had no use for a lazy man, his mother instilled the virtue of dependability and of honesty. Early in life he got the name, Nat.

His father had four wives and of necessity put heavy responsibility onto his sons, thus giving Nat the opportunity of being a self made man.

Robert Gardner spent a great deal of time on the St. George Temple and in other religious and civic duties. He was oftentimes away from one or more of his families. Two of the families were in Pine Valley much of the time, one in Price and one in St. George. When the father was away, Nat had the responsibility of his mother's home.

When a young man he worked with Anthony W. Ivins in the cattle business and thus had the intimate association of a great and good man. With his savings, Nat bought a team and wagon, and when Mr. Ivins moved to Mexico, Nat went to freighting.

About 1891 he came to Pine Valley to work and there met Rose Bracken, and on March 16, 1892, they were married. While both were thrifty and industrious their large family required careful cooperation and strict economy. His daughter Ercel, remembers the little account book that kept the family budget. One entry said, "We bought a piece of furniture; paid for it, thus taking the advice of the Church authorities not to go in debt."

When the children were old enough to go to high school, Nat and Rose moved to Cedar City in order to give them better advantages of education.

Nat continued his hauling freight until an unusual circumstance got him a better position. He was returning home one time when two robbers in an automobile stopped him. One of them jumped out with a pistol in hand and said, "Up with your hands, we want your money."

"You'll leave me enough to get home on won't you?", Nat asked.

"Not a penny," said the robber as he took the wallet with seventy-five dollars. He then put the pistol and money in his overcoat pocket and started to get into the car.

Nat reached quickly behind the seat in his own car and said in a voice that was cold and sharp, "Now up with your hands, quick. Slip that overcoat off, drop it on the ground."

"Don't shoot! Don't shoot!" called the man in frightened tones. Off came the coat which dropped to the ground.

"I'm a good shot," said Nat. "Get into your car and get going down the road. When you're out of sight, you'll be safer."

The man obeyed and was soon out of sight. Nat picked up the old coat with money and pistol and drove home to Cedar City. The next day there was quite a sensational article in the Iron County News about the affair. The railroad needed a night police and offered Nat the job. He made a good night watchman because of his fearless disposition and his ability to get along well with people. Though he worked at this position for many years and arrested many men, he never handcuffed one. He put them on their honor and never had one betray the trust. He worked at the position until seventy years of age.

A clipping in the Tribune recently said that Nat Gardner went to the polls today to vote for the Democratic party to fulfill a pledge that he made fifty years ago. On that day he was confined home with a broken leg and could not go to the polls to vote; so two members of the party carried him to the polls. In return for this courtesy he promised that he would vote for the party again in 50 years.

Nat and Rose had nine children who have been quite outstanding and a credit to their parents: Bennett, born April 24, 1893; Ercel, June 1, 1894; Thurlow, May 6, 1896; Worth, April 24, 1899; Marion Harlow, September 29, 1901; Lucile, September 13, 1903; Ella, November 25, 1905; McKay, September 24, 1910; Ralph, January 31, 1913.

ROSE BRACKEN GARDNER

Rose Gardner was the daughter of James Bennett and Marian Whipple Bracken. She was born on September 29, 1875. She was appropriately named for she was indeed a Rose in her father's family. At the age of four years, she started to attend the Primary in Pine Valley Ward, and if they had a program, Rose always had a little poem to recite, they would put her upon the table so she could be seen. At the age of fourteen she joined the Mutual Improvement Association, in that organization she was outstanding. When she was called on to give a lesson or to

give a reading she could always be depended upon to respond in a delightful way. As she grew into womanhood, she was a very beautiful girl, tall and slender with finely cut features and an abundance of well plaited hair and she possessed a very lovely personality. She received her early education in Pine Valley completing the eighth grade. Then she had two years in the Saint George Academy.

Rose married Nathaniel Gardner, March 16, 1892. She was mother to nine children, two of whom died at birth. During the time she was rearing her family she had very little time for public work, but books were her weakness, she always took a little time to read each day and her books were always high class literature and children's stories. Whenever she had a dollar to spend, she would send for a book. She not only read her books but put into practice what she read, she would gather her brood around her and tell them bedtime stories, in this way her children inherited her love of books. She was also a good home-maker, her house was always in order and her children were comfortably and neatly dressed. Her home was one where there was co-operation between husband and wife. Her husband did not have the advantage of an education, so he made his living by working with his hands, before his marriage he was a cattle man but after marriage he bought a good team and wagon and did teaming for a living.

In 1916, they moved to Cedar City so they could provide better educational advantages for their family. Rose was soon called to preside over the Primary in the ward. Later she resigned to accept a position as President of the Mutual in the First Ward.

Rose was a social worker in the Relief Society of the Parowan Stake and was very efficient. She gave some excellent talks in Union Meetings.

When the government instituted county case work, Rose was chosen as the head in Iron County. She went to Salt Lake City and took a short term in school there to become familiar with her duties. William R. Palmer, then President of the Stake, says she handled the cases in a remarkable manner. When transients came through needing help she found out the legal aspects of each case and got in touch with the railroads, bus lines, etc., and made arrangements to send them to their destination at the least possible cost to the county, thus saving the county thousands of dollars. She was always sympathetic and made anyone in need as comfortable as possible. She handled local cases needing relief in the same careful way.

In 1931, there was a Regional convention called from all of the Western States for welfare workers, so President Palmer appointed Rose to go as a delegate from Iron County, but when the rules came they found that the representative must be a

college graduate and not more than 35 years of age to take the six weeks preparatory school for the delegates. She was not a college graduate and was 60 years of age. Rose went to President Palmer and asked him to release her as she did not feel that she was capable to fill the position, but he refused to, saying that he did not know of anyone that could take her place. So she accepted the honor. Before she left she asked him to set her apart for her work the same as he did the Missionaries. He granted her request and gave her a very good blessing which did much to encourage her in the work that was to follow. At the end of the course, Rose was chosen to give the Valedictory Address and received quite an ovation.

Rose was a worker in the Red Cross during the world war and continued to work in it as long as she lived. She was doing Red Cross knitting just before she died.

The life and work of Rose Bracken Gardner has been of the enduring kind that continues on after people pass away. She was very active in ideas and efforts in the construction of a beautiful and unique ward chapel in Cedar City. Into the building went the local Fir and Pine and Cedar, with its rich and permanent aroma. The foundation was laid with historic rock and local stone of architectural beauty. The iron came from their mines in Iron County. The drapes and the rugs were made of wool from Cedar City sheep.

In the corner stone, as a part of the permanent foundation, is sealed this poem written by Rose for the ceremony at the laying of the stone. It was sung to the tune, Joseph Smith' First Prayer.

O how happy, and how grateful,
How our hearts are filled with cheer,
And our souls are filled with rapture
For the blessings gained this year.
For our chapel, in its beauty,
Where we'll meet to praise God's name
Raises high its tower toward heaven.

When the sunset's radiant glory
Casts its Golden beams around,
Colors of divinest splendor
On its massive walls abound.
And we see a world of beauty
Fashioned by a Master's hand
Nature's richest treasures gathered
All the fairest of the land.

From its pulpit may Christ's Gospel
E'er be preached, with might and power
And His spirit e'er prevade it
From foundation store to tower.
May the strangers who shall gather
To admire and praise its worth
Listen too, while some receive it
The one true Gospel on the earth.

Rose died December 13, 1937.

CHAPTER X

LEONORA CANNON GARDNER

as Robert Gardner

Leonora Cannon Gardner was born in Liverpool, England, September 11, 1840. Her father, George Cannon, came from the Isle of Man, that noble little island of the Irish Sea, which lies about one degree north and one degree west of that part of England around Preston, from which came so many of the early Mormon converts. This sheltered little island is rich in beauty, in history, and in tradition. A very old tradition has it that a great giant, Finn MacCoole, was pursuing his Scotch enemy across Ireland and took up a portion of that emerald isle and hurled it at the fleeing Scotchman. It settled down in a place of safety guarded and sheltered from the winds and waves by Ireland, Scotland, and England.

Captain George Cannon, her grandfather had sailed out of the fine harbors of this beautiful island over the seven seas and into the waters beyond, returning home with his ships weighed down with expensive and useful goods from over the world. Here is where the Cannon women, perhaps, acquired their knowledge and taste for fine cloth and beautiful clothes.

Many things rare and interesting, though not so immediately useful, also come home in ships from sea, so the palatial Cannon home was a museum for the people of Man.

For many the "veins of destiny" seem ever to reappear. This had oftentimes seemed to be the case with the Cannon Family. For after Leonora's Aunt Leonora moved to Liverpool she met a Miss Mason who became her most intimate friend. At that time Mr. Mason was urged to go to Canada as the private secretary of Lord Aylmer, the new Governor-General of the Provinces. The former agreed to go on condition that his family was willing to go. Miss Mason was willing to go only on one condition, that Leonora would go with them. She would not at first consent since her mother was much opposed to the trip, but the girl had a dream which she interpreted as directing her to accept the offer. Mr. Mason promised her that he would send her back if for any reason she wished to return. They crossed and came to Toronto in 1832. There she became acquainted with a young methodist, John Taylor. He proposed marriage and she refused. But again she had a dream in which she saw herself happily associated with Mr. Taylor, so she married him.

A short time afterward the great missionary Parley P. Pratt came to Toronto. After laboring for some time conditions were so unpromising he decided to leave Toronto for more fruitful

fields. When Elder Pratt left his home for this mission, Heber C. Kimball had made a remarkable prophecy containing promises, one of which was that Elder Pratt would find a people in Toronto prepared for the gospel and ready to receive him and that he would organize the Church among them and from Canada it would spread to England.

But he had been unable to find a single place to preach and other efforts seemed of no avail. Mr. Moses Nickerson, an acquaintance of John Taylor, had given Elder Pratt a letter of introduction to him, but the reception was not cordial. However, in leaving Toronto Brother Pratt decided to call and say farewell.

He found Mr. Taylor in his turning shop which adjoined the house. While the men were talking a Mrs. Walton called on Leonora Taylor. The latter told Mrs. Walton about Mr. Pratt and his strange mission and that since he was unable to get a place to preach he was on the eve of departing, "He may be a man of God," said Leonora, "I am sorry to have him depart."

At this Mrs. Walton offered to let him preach in her home. He was soon after introduced to Mr. Taylor and his religious friends, who according to Brother Kimball's prophecy were prepared to receive the gospel message. Many were baptized. Brother Taylor was soon an active member and in the autumn of 1839 as a missionary to England, he carried a letter from his wife to her brother George in Liverpool. He was not home at the first call, so Elder Taylor introduced himself and promised to return in the evening. When he had gone George's wife remarked to George Q. Cannon, "There goes a man of God. He is come to bring salvation to your father's house." She spoke the truth. Among the household was Leonora. George Q., who heard the prophetic promise became a member, an apostle in 1860, a first counselor to President Young in 1880, first counselor to President Woodruff in 1889 and to President Lorenzo Snow in 1898. Thus Leonora Cannon Gardner's Aunt Leonora assisted in bringing John Taylor into the Church. In turn this Canadian group were, according to the prophecy of Heber C. Kimball, instrumental in helping to spread it to England. Elder Taylor himself became an apostle in 1838 and President of the Church in 1880.

When the Cannon family joined the Church the spirit of gathering took possession of them, but various causes combined to delay the departure. The mother had poor health. Leonora, in 1841, was but a child in arms, but in 1842, in September, when she was two years old, they sailed from England on the ship Sidney.

On October 28, Leonora's mother died and was buried at sea. When the rest of the family reached Nauvoo, the father built a home across the street from John Taylor. In 1844 it was difficult

to find work so Brother Cannon went to St. Louis and there died suddenly of a sunstroke, leaving seven orphans, the oldest one seventeen.

Soon after this tragedy, Mary Alice married Charles Lambert and they adopted the three younger children. They remained in Nauvoo until driven out with the saints.

Leonora often told, that when the wagon was packed ready to leave, when she was about six years old, some of the mob climbed into their wagon pretending to look for golden plates. They tore open boxes and threw things about and on the ground. They cursed, swore and threatened the little family, but she had no fear of them. Finally tiring of the search and the outrage the mob left, the wagon was repacked and the family began their journey to Garden Grove where they stayed long enough to plant and harvest one crop; then moved on to Salt Lake.

Shortly before Leonora reached Salt Lake, in 1849, her brother George was called on a mission to the Hawaiian Islands. He left for this mission a few days after the call and did not get to see Leonora. He and his companion each took a riding horse and one pack horse, leaving by way of the Old Spanish trail for California.

When they reached Sutter's Mill on the Sacramento River the two missionaries traded their horses for a little piece of land on the river. Sutter had been working it for gold. The missionaries promised the Lord if he would assist them to find enough gold to pay their expenses to the Islands they would continue their journey at once. They found this amount and sold the land back to Sutter and prepared for their voyage at once. They afterwards learned that Sutter never found any more gold on that land.

Shortly after reaching the Islands the president of the mission became discouraged and advised all the missionaries to leave for other islands, but told them that they were free to use their own judgment. Brother Cannon separated from the rest and went to a secret place in the woods to pray. He told the Lord that he had been sent to that Island to convert those people and he wished to know whether it was His will that he leave the island. According to his son the Savior appeared to him and told Brother Cannon to stay and preach to the natives.

He did so and converted thousands of natives. The little pool where they were baptized has since been fenced by a wealthy man named Bishop. The fence is of iron and a native guard is hired to see that no one may enter the enclosure, though people are free to view the beautiful pool.

Brother Cannon's son, W. T. Cannon, visited this spot a few years ago. He asked the guard why Mr. Bishop had protected the pool and its margin of beauty.

The answer was that Mr. Bishop did not seem to know, other than that he wished to preserve its native charm. But said the native, "This is sacred ground. This is where George Q. Cannon baptized so many converts."

Hugh J. Cannon another son, with President McKay visited this island about 1926. They went near this sacred spot to pray. They with a native received a divine manifestation that convinced them they were on sacred ground.

While W. T. Cannon was there he met a very old lady who had known his father. She showed Brother Cannon a desolate and barren section of the Island and told him that when she was a young girl this section was fertile and fruitful. But while George Q. Cannon was a missionary on the Island the people there had refused to give him food and he cursed their land and told them it should be barren. George Q. Cannon had the power to curse and bless, this old woman told him. She spoke the truth.

While Leonora's brother George was on his mission to Hawaii in November, 1850, her brother Angus M., was called on quite a different mission; that of helping George A. Smith settle Iron County. He was not yet seventeen when called. He made the first adobe in Parowan and helped build the first fort. This fort was indeed a providential protection for the early settlers. Soon after it was built and crops were growing in sufficient quantities to insure food, Walker, a noted Indian chief, came in town with a large band of horses. He was a powerful chief and owned thousands of horses and cattle which roamed over many hills. He had acquired his stock by swooping down on immigrant trains to California or stealing from the Mormons. When the men at Parowan objected to his turning horses on their crops he said that the land belonged to him and if they drove the horses out, men, women and children would be killed. Since there were only two hundred people in Parowan and Walker had four hundred men this was indeed a serious threat and a very important decision to take.

After giving the matter careful consideration, the settlers decided to be firm on their demands. They drove every Indian horse out of the fields, then repaired the fort. Tables and chairs were put up to shield port holes and openings in the fort and preparations were made to defend themselves against this powerful chief.

The Indian war dance soon began with hideous yells enough to terrify stout hearts, but they did not stop preparations, for the Mormons determined to make a desperate stand. After a lengthy war dance the Indians mounted their horses and rode away. Walker admired and respected bravery. Had they tamely submitted to him the Parowan fields would have been a

permanent pasture for him whenever passing through. The settlers felt that the Lord had guided them in their actions and had protected them.

A few years after this, Walker made peace with the Mormons and when Brigham Young visited him at his camp near Fillmore, shortly before the old Chief's death he said, "Walker heap big chief. Brigham Young heap big chief too." Shortly after in 1855 this historic Indian died.

Angus had a natural inclination for military affairs. He and his brother David were members of the military party that recovered Whitmore and McIntire, who had been killed by Indians at the Pipe Springs Ranch.

He was a lover of good cattle and encouraged settlers to build up their herds but this was difficult to do in the new southern settlements when Indians continued to drive them off. One day in those early days of Parowan a report came that the Indians had rounded up a bunch in the hills. An armed body of settlers hurried to rescue their cattle. It was not difficult to locate the place where the cattle had been gathered. Now the white man's way of driving cattle is to drive them in a bunch, so the men looked for the tracks of the cattle followed by the Indian horses. Some cattle tracks led off in various directions but no horse tracks could be found. Finally the Mormons formed a line which went around in a circle spreading out each time it went around. When it had reached a mile in circumference they found the hoof and part of an ox leg and this solved the riddle. Near by was a plain trail where the cattle had entered a canyon. The Indians had allowed their horses to precede the cattle in scattered formation and had gradually worked them all toward the canyon. The horse tracks had been stamped out by the ox hoofs.

In 1861, Leonora, Angus, Ann and David H. left for St. George on the "Cotton Mission." The Church hoped to grow enough cotton in the St. George and Arizona section to supply it with a part of its cloth.

Leonora rode a horse most of the way from Salt Lake to St. George, a three hundred mile journey and drove cattle.

Robert Gardner was called to the same mission and left the same year and at least part of the journey seemed to travel with the Cannons. At least he saw her driving those cattle. Either her horsemanship, her industry, her good looks or her genial disposition, or perhaps a combination of all caught his fancy. He made up his mind at that time that he would like to marry her. There is little recorded history as to how she felt or what she thought of him at that time. She must have thought a great deal of him by June 23, 1863, for she married him on that day.

She caught the full spirit of the "Cotton Mission" for she picked cotton, removed the seeds, carded, spun, wove it into cloth, and made this into clothes her grandfather could have been proud of. She also had considerable knowledge of the silk industry since her sister Ann Woodbury raised silk worms, spun the silk and wove about 200 yards of silk cloth.

Leonora's greatest weaving achievement was to weave more than 2000 yards or between one and two miles of rag carpet.

Since Robert had four wives and spent a great deal of his time on the temple in St. George and other public service, without pay, it was quite difficult to support his wives. This was a hard country in which to make a living. The other families had older boys to help but Leonora's children were still young, so she went through severe hardships, but uncomplainingly.

As her children grew older she was set apart as a midwife. She entered upon that calling with great energy and with remarkable success. Whether summer or winter, whether day or night, near or far, she instantly prepared to go, and her ministrations were wonderfully blessed for she never lost a case.

In addition to her weaving and spinning and sewing and baking and nursing, she was like her husband, active in church and social affairs. For forty-five years she was an efficient officer and active worker in the Relief Society. She also worked in the Sunday School and Primary.

If Leonora ever complained about the great amount of time her husband spent on the temple or the hardship it brought to her, there appears to be no record of it.

At her middle age there occurred an event that must have been fully repaid for all sacrifice and all hardship that came as a result of building it. In addition to the time her husband spent, all her own family helped in some way on the St. George Temple. After its dedication, and on April 10, 1877, George Q., David and Ann began doing their father's work. George acted for his father and David officiated as ordinance worker. In one part of the ceremony David saw his father standing above the floor, and David could see his figure above the knees.

As soon as the ceremonies were finished and the congregation dispersed, David hurried to find George Q.

He asked, "George did you notice anything unusual during the day?"

George replied, "David, our father was with us in every room."

Leonora's father before his marriage was greatly concerned as to whether or not he might have a large family. A large

concern of his life seemed to be a large family. He must have looked down with favor on his daughter Leonora, for she was blessed with ten children: Mary Alice, George C., David C., Rhoda A., Angus C., Franklin, Lizzie, Susan, Leonora E.

There is one other item of importance in the life of this good and kindly woman; she had a sense of the importance of recorded history. She assisted her husband Robert Gardner during his busy life to make records at the time of important events. At his death she preserved these records and impressed on the mind of her daughter Mary Alice their worth. And it is much to the credit of these two women that the history of Robert Gardner is now in print and passed on down to his posterity.

Leonora died on October 11, 1924, at her home in Pine Valley, Utah, at the age of eighty-five. It was said of the Island of Man; "Oh! the Isle is beautiful and the people are remarkable. In the Isle of Man all the common people are ladies and gentlemen, and all the ladies and gentlemen are common people." Aunt Leonora, as she was affectionately called in Pine Valley was true to the best tradition of that noble little island of the sea.

Alice Gardner Snow

On June 8, 1865, in a little log house in Pine Valley, Mary Alice Gardner was born. She was the eldest child in a family of ten children. Her parents were self educated and appreciated fully the value of an education. Robert said in his diary, "I will say here to my children; and my children's children to the latest generation, make it a point, if possible, to give your children an education at least in common book learning, which they need to use every day of their lives; even if they have to go without some of the things of the fashion which are outside of the Kingdom of God.

"I wish you to give them the higher branches of education, if you can, for this will have a tendency to raise them in a higher scale of being."

Educational opportunities in Pine Valley, however, were very limited and Alice received little formal education. But in training for the home her own mother was an ideal teacher and since close association with great people is the ideal environment for youth, Alice had some rare advantages in that intimate relation with her parents and husband.

During her early childhood the family moved often from Pine Valley to Grass Valley and back, and to St. George and back from their summer to the winter homes. She has laughingly

remarked that the family and even the chickens became accustomed to these journeys. It even reached the point, she said, when a wagon drove up the chickens would run out, lie down with their feet folded up ready to be tied, preparatory for another move.

When between two and three years old, Alice had her feet frozen and was unable to walk for days. With this exception, she enjoyed good health until the age of sixteen, when she contracted mumps, measles, and diphtheria, one closely following the other. Since that time she did not enjoy good health, yet she never complained.

She bore twelve children, two of them died, one shortly after birth and the other at the age of eight. There were seven years in the home when it was not free from sickness for a single day. Several times she was very near death's door.

She wore home made shoes until she was twelve. Each child was allowed one pair for the year. When twelve, she had her first pair of regular store shoes.

Her childhood was a happy one. She loved the open air, the flowers, the trees and could climb them. She played baseball and many other outdoor games. She enjoyed dancing and continued to keep young in spirit.

In December, 1883, while at a wedding, Alice met Jeter Snow who was to become her husband one year later. They were married on December 17, 1884, in the St. George Temple and moved immediately to Panaca, Nevada, where the young bride spent many lonely days among strangers.

At the December conference in 1887, her husband was called to be Bishop of Pine Valley. It took almost everything they possessed to pay for their new home, but they made no complaint at the call. In 1893 they bought a much larger and finer home from his brother, Orrin. Alice and Jeter lived in this home until July of 1929, when they were called to work in the Temple at St. George and at the same time he was released from his duties as Bishop of Pine Valley. Jeter continued this work until his death and Alice continued on until 1940.

One of Alice's strongest characteristics has been faith. She has had sorrow and trials, but she has escaped deeper sorrow by faith. At one time her son was stricken by typhoid fever. The doctor came and upon leaving, said that he would send some medicine from Cedar City. Alice called for the medicine but found that he had left none. In the meantime the doctor had told his sister in St. George that the boy could not live. He grew weaker and in desperation she thought of the priesthood, but there were only two men in town and neither of them could administer to him.

Alice says, "I went into my bedroom and knelt down and if I every offered a humble prayer it was then. I told the Lord the condition; that I was alone and needed help. I talked to him as I would have done to my own father and asked him to let me know what to do. A voice that seemed to be right at my shoulder said, 'Go make a plaster and put it on him.'"

Alice followed this instruction and in six weeks the boy was well enough to go to St. George to school. Since that time he has filled a mission to Germany.

In 1936 her husband died and was taken to Pine Valley and laid away with the two little girls that were buried there. Mildred Bently says, "I have never seen a stronger character in the face of death than my Grandmother, Alice Gardner. Her concern in life seemed to be for the happiness and comfort of others. And in spite of years of sorrow, hardship, and many disappointments she still retains an enviable sense of humor and remains contented and happy. One of her qualities I admire is her broad mindedness and her ability to change with the changing world. She is one of the sweetest women I have ever known."

GEORGE CANNON GARDNER

George C. Gardner was the second child and eldest son of Robert and Leonora C. Gardner. George was born at St. George, Utah, January 10, 1867. His father had many Church and public duties besides his large families. This made it necessary for George to assume part of the responsibility of supporting his mother while very young. The father showed him how to plow and plant and do other farm work and then left the boy in charge. He felt the responsibility keenly, did the farm work with the help of the younger brother David.

He was thoughtful and kind to his mother, courteous to others, and all his acquaintances liked him. When fourteen years old he went to the St. George Temple and received his endowments and was soon afterward ordained a deacon. When old enough he received the higher priesthood.

In 1896 he went on a mission to Germany where he spent three years. Apostle Heber J. Grant gave him his blessing before his departure for the mission. At the time of his return from the mission the Church was sending a new colony to Nevada and several families from St. George were going out. He and his brother David bought land in the new project and began to improve it and build a home.

David returned to Pine Valley, was married and brought his wife to the new town of Lund. George lived with them for a few years. He then married Sarah Isabell Forsyth on December 24,

in the St. George Temple. They went at once to their new home at Lund. At times David would go away to work for money to make the payments on the farm. While he was away, George took care of the families.

When the children grew up and were old enough to help the farm was divided. George, like his father, was a hard worker. But he always found time to give to Church and civic duties. In 1900 he was called to be counselor to Moses Harrison in the Mutual. Later when it was reorganized he was a counselor to President William Terry. The same year, George was a member of the Building Committee who had charge of building the new ward chapel. Logs were found in the nearby hills for the main buildings but the shingles had to be hauled from Cedar City.

In 1910, Apostle David O. McKay set him apart as a counselor to Bishop A. R. Whitehead. When the Nevada Stake was organized in 1926, he was a member of the first High Council. He served a number of times on both the School Board and the Water Board and has helped in many ways to build up the town. After a snow storm, he and his brother, Alonzo, took it upon themselves to run a drag along the side-walks to clean a path. He was always thus thoughtful of the needs of women and children. When a pulley had to be replaced on a flag pole, or a dangerous climb had to be made, George was always the one to take the risk.

George worked so diligently for the Church, in civic duties, and on his farm, it drew heavily on his vitality. In time he had to leave much of the work to younger hands. He was fortunate at this time to have sons to assume the work.

George and Isabell had the satisfaction of seeing their children follow the good example of their parents and of seeing one go on a mission. They had nine children, they were: George Donald (who died in infancy), Tirza, Wayne, Kenneth, Cannon, Sara, Florence, Alice, and Leonard.

ISABELLA FORSYTH GARDNER

Sarah Isabella Forsyth Gardner was born at Pine Valley, Utah, September 1, 1877. She was the third child and eldest daughter of George J. Forsyth and Sarah Snow Forsyth.

When four years old her parents moved to Wayne County. When of school age, she had the good fortune of attending school under Aretta Young who became a life long friend. She afterward became an outstanding teacher at the Brigham Young University.

Isabella says of her own life: "I cannot remember when I

learned to pray or when I began attending Sunday School and Primary. It seems to me that I always did those things. I remember going to the fast meetings that were held on Thursday morning. I loved to sit with Father and Mother and hear the testimonies of these pioneer men and women. Their faith and their experiences thrilled me.

"Our Bishop, Charles H. Blackburn, was a wonderful man and had a great gift of faith. In later life he became a patriarch and gave me a blessing. He was also the community doctor and had a wonderful way with children. They had a great love and respect for him. They learned great lessons of faith through his healing power which came more through the spirit than through his herbs.

"When I was fourteen years old, I was an assistant teacher in the Sunday School and the Primary and later became head teacher. I have since taught many years in these organizations. I taught two years in the public school. I have always loved children and liked to teach.

"I was the first Stake Primary Secretary, under Julia M. Blackburn. Later I was the first Stake Secretary to the Mutual when it was organized in the Wayne Stake. Julia R. Jeffery was the president. When Sarah Ann Robinson became president of this organization, I was selected as her counselor. The other counselor was Tirza Hanson, who had been one of my close friends for many years. There were years of rich experiences and the memories are dreams of happiness, though we have seen each other but a few times since our marriage.

"All our officers were women of great faith and from them we learned many valuable lessons of life.

"Tirza and I represented our Stake at a General June Conference one year and we felt that we would never forget the wonderful time we had. At a banquet given for the General and Stake officers, we were presented as the youngest officers in the Church. J. Golden Kimball took us to his home to dinner one day and Sister Brixon took us to dinner on another day. She had the most beautiful home we had ever seen.

"I attended the Brigham Young Academy one year and there met my old and dear friend Aretta Young and her sister. Provo seemed so far from home I felt fortunate to have the comfort and companionship of these fine friends. Aretta never forgot old friends. After I was married she wrote a lovely Christmas poem dedicated to "her girls." I was proud to be numbered among them and to receive a copy of the poem. It is still a prized possession.

"On December 24, 1901, I was married to George C. Gardner, in the St. George Temple. In January we came to Lund, Nevada,

and have lived here ever since. We have had a happy and peaceful life. We have been pioneers and worked hard and have had some trouble but we have enjoyed life immensely among the fine people of this community. Their associations have enriched our experiences and have made us better and more useful.

"As soon as I arrived in Lund, I began working in the Religion Class, the Sunday School, and the Mutual. I was a counselor to Della R. Ivans in the Mutual and later president.

"For a number of years my babies and my family took too much of my attention to permit me to hold office, but I continued to attend these organizations.

"In September 1917, I was chosen to be president of the Relief Society. I selected Della R. Ivans and Louisa Harrison for my counselors. They were faithful and my husband assisted me with the home duties so I was able to discharge the duties of this responsible position and take care of my large family. After holding the position for eleven years the three of us mutually agreed that we should resign and allow some one else to get those useful experiences.

"George and I look longingly forward to spending our years of retirement from hard labor in working in the Temple. The Lord has been kind to us in blessing us with a fine family that we are proud of and we are thankful to Him for His blessings to us."

DAVID CANNON GARDNER and RUTH BURGESS GARDNER

David Cannon Gardner, son of Robert Gardner and Leonore Cannon, was born at St. George, Utah, on November 4, 1875. He was the sixth child of the fourth wife of Robert Gardner, and from his early childhood he has had to be self-reliant. As a youth, he received very little education, as he had to help earn a living for his family; but he learned to read and write, and could "figure in his head" with the best of them. His early years were spent in and around St. George and Pine Valley, Utah. When the Church opened up a tract of land in Nevada for colonization, he was one of the applicants.

On December 20, 1899, in the St. George Temple, he married Ruth Fowler Burgess, daughter of George Martin Burgess and Rhoda Ann Dykes. On January 8, 1900, they set out for their new home in Nevada, their sole possessions being a team and harness, a wagon, and such small personal belongings as they could load in the wagon. The trip, over rough roads and in severe winter weather, lasted a week. They arrived in Lund on the fifteenth of January, 1900.

While their two room log cabin was being constructed, they lived with Ruth's sister, Alice Gardner. This log cabin was their home for ten years. During the first years of their marriage, David spent the winters freighting the products of the farm to markets forty miles away. Ruth would keep the home fires burning and take care of the stock while he was gone. In the summer he ran the farm. Gradually they built up quite a sizeable farm, and bought a four room house.

David Gardner was active in all civic work and held positions of importance in the community for many years. At various times he was president of the irrigation company, president of the telephone company, and president of the Farm Bureau. It was while he was president of the local Farm Bureau Organization that the one and only successful fair was held in Lund. He was also a school trustee and took an active part in the Parent-Teacher association and all civic welfare programs.

Ruth Burgess Gardner has also been active in civic and church work. She was organist of Pine Valley Ward for several years, and also of the Lund Ward. She worked as secretary and first counselor in Mutual, then as president for fifteen years. After being released as president, she served as teacher in different departments. She also served as teacher in Sunday School and Primary, and as secretary and theology leader in Relief Society. She took an active part in civic affairs and P.-T. A., and acted as Secretary-Treasurer of the County Farm Bureau for three years.

In November, 1934, David Gardner was called to be the Bishop of the Lund Ward. Up until this time, he had taken no active part in Church work, aside from attending meetings now and then, and contributing generously to the various organizations whenever asked to donate. Although a man of excellent morals and good habits, for some reason he refused to hold office in the Church or to take any active part therein. Perhaps it was the little quirk in his makeup which makes him despise all hypocrisy, and hold in contempt the kind of man who would go to church on Sunday and preach long and loudly about honesty and love of fellow man, and then go out on Monday and steal his neighbor's water; or the man who would use his position in the Church as a cloak for some nefarious activity. It is not his way to preach one thing and be another—consequently he never made any pretense at being a good church member, because he felt that one should live up to the office they held. But that did not prevent him from hauling a load of wood for someone that needed it, or slipping a sack of flour onto the porch of some widow. Nor did it prevent him from being the first one on the scene when there was death or sickness in the family, and giving help wherever help was needed. Quietly and without fanfare he went about doing good wherever he could. But it was with

great misgivings that he finally consented to be bishop.

He was set apart to that office on November 18, 1934. On the morning after his induction to office his wife was preparing his breakfast. She reached for the coffee to make him his usual breakfast cup, then paused, "How about this coffee business?" she asked.

"Well," he replied, "If I'm going to be a bishop, I might as well go all the way."—and he pushed his coffee aside. That remark has been the keynote of his life since that time; and, although he had had his morning cup of coffee for thirty years, the discontinuance of that habit did not cause him any inconvenience.

He resigned as bishop on November, 1937, but was again sustained to that office in November, 1939. He has also served as chairman of the Geneological Committee.

It is unanimously conceded that David was a very fine bishop. He was respected and loved by the whole community. Through all his life his wife has been his constant companion and helper, ever ready to share his burdens and assist him in every possible worthy undertaking and to share his burdens and responsibilities. Her gracious hospitality and good cooking were an asset.

Their son Howard filled a mission to the Northern States. Their second son, Milton, filled a mission to the Southern States. They have been justly proud of the good work of their sons. David and Ruth's own parents must also look down with pride on their children who have had courage to pioneer their section of Nevada and who have had moral courage to remain steadfast in the Church and grow strong in the faith. There are still men and women whose courage in the face of adversity sets a beautiful example for those who come after them.

But a short time before David's death, in early October, he was attending Conference of the Church in Salt Lake City. There he met his old friends Reuben G. Miller and Mamie Miller Whitney. He had worked for Reuben when a young man and lived in the Miller home almost as one of their sons and as a brother to Reuben and Mamie.

Reuben remarked after the visit, "David has a heart of Gold. The three had relived happy days of youth. But a few days after, on October 13, in Ely, Nevada, David died.

Ruth and David had seven children, five of them survived him: Howard Burgess, born January 8, 1901; Leonora, born May 12, 1905; Pearl and Ruby, born November 19, 1911; Beulah, born November 30, 1912; Milton David, born November 19, 1918; Van Cannon, born September 17, 1921.

RHODA ANN GARDNER HARRISON

Rhoda Ann Gardner opened her eyes April 21, 1878, at Pine Valley, a mountain encircled valley in southern Utah. For the first twenty-five years of her life the family had two homes; summers they farmed in Grass Valley while winters were spent in Pine Valley to give the children the advantage of a larger school. She used to say, "I don't ever want to see another white sack, for twice a year we stuffed all our possessions into flour sacks and moved."

When Rhoda was seven, she went with her married sister Alice to Panacca, Nevada. Here she stayed, except for one short visit home, until she was eleven.

After going home to Pine Valley, growing up for her was normal and active with experiences that furnished an endless source for stories. There are tales of mountain excursions, big bear and deep snow which she tells to the delight of her children and grandchildren.

One day in 1898, Malin Cox, her two year old nephew, became her charge. From that time on until her marriage she devoted herself to his care. Malin's back was badly scalded when he was five. The Doctor declared it was Rhoda's constant care that prevented him from becoming deformed. Her soft gentle hands rubbed oil into the scar day after day until only a trace remained.

Rhoda has always had an eye for beauty and clever hands that produced in spare moments exquisite needle work of many varieties. She spent a season in Cedar City taking a course in tailoring. She became an excellent dressmaker which proved of great value after she married and made her home in a new country.

New country! Yes, for she met Fred, a young returned missionary. He had curly auburn hair, a light in his eye and a dream of a home he would build in a new wild country in far off Wyoming. Would she leave her home with all the familiar things she loved to help him build? Yes, of course. Women have always followed their men.

On December 18, 1907, in the St. George Temple, she became the wife of Richard Freddie Harrison, who was born at Pinto, Utah, on December 15, 1876.

Rhoda must have feared she had made a great mistake as she stepped off the train and beheld Lovell for the first time. It was cold, the wind blew powdery snow across the bare frozen ground to end in swirls around the roots of sagebrush taller than her head. How could she stay here? She looked at her husband and saw the gladness in his face for this was his country. She smiled a smile that has stayed with her.

The first years were hard. Sometimes she was homesick, for Fred was gone most of the time working on the canal. She kept busy for there was plenty of work. One problem was to try to make a carrot taste not like a carrot.

In November, 1908, her first child Emma Lulu was born followed in 1910 by Lizze.

In the summer of 1912, they spent six weeks in the Yellowstone National Park. It was a delightful vacation. They traveled in covered wagons, as automobiles were not allowed in the Park.

The following spring, taking their small son Joseph Herrick, born November 28, 1912, they moved to their farm on the south bench. The new one roomed house stood bravely midst sagebrush and cactus which were soon replaced by trees, grass and flowers.

1916 was one of those trying years that sprinkle a lifetime. Ben Gardner, born August 31, 1914, always a delicate child, became seriously ill. He lingered all summer, but went to his rest on August 7. On December 22, of that same year Kermit Cannon came to comfort her.

Meanwhile they had moved into a new brick house built much to the astonishment of friends and neighbors. It was the first large farm home in the Big Horn. There was running water in the kitchen, another wonder of the day for a farm.

There followed years of hard work, some good, some discouraging. April 27, 1918, Pearl died at birth. On June 10, 1920, her last child John Scott arrived.

As her children began to grow up she had more time for the Church and extending her hobby of flowers. Fred and Rhoda each have green fingers for everything they plant seems to grow like magic. You can see it in the beauty of their home which today stands surrounded by trees, flowers and orchard. It is one of the show places of the Basin. They have always been willing to share their plants and shrubs and many are the gardens that are more beautiful because of this generosity.

Life was never dull for each day brought new problems and often the unexpected. One summer morning Joe, the Mexican beet laborer came dashing to the house. He asked her to send for the Doctor and to please come herself as his wife was very ill. Rhoda and the Doctor arrived together but the Stork had been faster. The mother lay on the floor. Rhoda and the Doctor put her on the bed. Then taking his unopened satchel, the Doctor departed leaving Rhoda. From the floor she picked up a small bundle and after removing chips, bark, feathers plus several layers of ashes and dirt she found a tiny Mexican baby.

To this day her family explode with laughter at the mention of chips, bark and feathers.

Rhoda is as always a faithful worker in the Church. She began before her marriage by working in the Y.L.M.I.A. as secretary from 1899 to 1900 and first counselor from 1900 to 1908. After coming to Lovell she served as secretary to the Relief Society from 1909 to 1911. She has been visiting teacher since 1918, a privilege she still enjoys. She is at present Ward flower chairman. She became Seagull Advisor in 1938 and is still working.

Fred also has been a devoted worker. He spent two years in the California Mission. He has been Sunday School Superintendent twice, 1918 to 1920 and 1937 to 1941. At present he teaches a class. He was also Stake Genealogical chairman. Fred has always been interested in Boy Scout work. Always willing to give a hand or a "handout." He has been Scout Committeeman since 1924.

At the "Briar Patch" each morning you will find Fred and Rhoda. From this hillside home they see before them fertile farms with comfortable homes while north and east a busy little town shows itself. As they watch this miracle of a dream come true they forget the toil, heartache and discouragement that went into its making.

ANGUS CANNON GARDNER

Angus Gardner, the youngest child of Robert and Leonora Cannon Gardner, was born October 17, 1882, at St. George, Utah. When he was six months old the family moved to Grass Valley, where they spent their summers. Their winters were spent in Pine Valley.

Educational opportunities in Pine Valley, were limited at that time. When he was old enough to go to schools out side the valley, his father had grown feeble and much of the care of the family rested on Angus's shoulders.

When fifteen, his brother George went to Germany on a mission. Soon after his return, he and Divid married and moved to Nevada. This left the responsibility of the family on the shoulders of Angus. He managed the farm and the cattle well; found time to attend to his Church duties. He was secretary to his Deacon's quorum and later secretary to the Mutual.

He married Mary C. Whipple on June 12, 1906 in the St. George Temple. He then moved to Lund, Nevada, where he lived for two years. He then moved to Lovell, Wyoming, where he lived for seventeen years. He bought an irrigated farm on

which he grew sugar beets, hay and grain. For eight years he worked for the Great Western Sugar Company during their fall runs.

Lovell was a new section; he and his sister, Rhoda, had the distinction of building the first brick houses in the town. While living at Lovell, he filled a short term mission in Wyoming and Montana. At other times he was a teacher in the Sunday School, a member of the Genealogy Committee, and a Ward Teacher.

He moved to Lehi, Utah, in 1925, and has lived there since that time. There he was counselor in the Elders Quorum and a member of the Genealogical Committee. For three years he was Scout Master. He was then selected as a member of the Seventy's committee. For twelve years he was a member of the prayer circle.

At the present date he is employed by the Utah State Training School at American Fork.

Angus and Mary are the parent of six children. Vilo G. was born on April 6, at Lund, Nevada. Ruth G. was born at Lovell, Wyoming, September 28, 1911. Rulon W. was born at Lovell, January 6, 1914; Helen G. at Lovell, May 23, 1916; Angus Rex at Lovell, May 2, 1919; Edgar M. at Lovell, June 7, 1924.

BACK HOME

Wander again o'er the peaceful farm
And the scenes that once you knew.
Fish once more in the lazy brook
While the flowers are wet with dew.

Walk once more down the well worn path
And drink from the clear cold spring.
This tranquil, well loved rustic spot
Will calm contentment bring.

Follow the trail that leads to the field,
Gather some four leaf clover,
That grows in the pasture down by the Bluff
Where the willows are bending over.

Ride again on the mountain trails,
That you rode in the long ago;
Where memories crowd so thick and fast
That warm tears flow.

Go once again to the old white rocks,
Gather some pebbles there.
They will bring you dreams of your youthful days
When you played without a care.

And last you'll come to the old homestead.
What lessons its walls can tell.
They will whisper joys of the dear old days
You've loved so long and well.

—Maude Rencher Thomas.

CONCLUSION

In the Spring of 1823, a Scotch mother with her nine year old son, a daughter, and a baby just past two landed at Prescott, Canada. Her husband, the oldest son, and Mary who was just twelve, had come the previous year from Scotland to make a home for the family.

The mother had expected to receive word and instructions, the spring of 1823, as to where to meet her husband and children. Since none came she braved that long and tedious voyage of five weeks and two days to find him.

The father, toiling on the new home in the wilds of Canada, heard that twenty wives of Scotchmen had followed their husbands to America. He left his daughter, Mary, to guard the house while he walked the seventy-five miles to Prescott.

Words cannot express the feelings of anxiety or the rejoicing of the parents when he saw his wife land and she saw her husband on shore.

They trudged back through the woods on foot to their little home. He carried Archie and she carried Robert while the little girl trudged by their sides. This would have seemed an unpromising future for baby Robert, at least to those who know not the power of faith and courage and tenderness and the infinite possibilities of children.

A few years later a young farmer in the backwoods of Vermont accompanied a young lady through the dark forests to her home because her lover had neither the courtesy nor the courage to assist her home after her short visit to his parents.

A boy and his mother, a kind and considerate young man and a trusting young woman who knows by intuition what is noble in man; these are the important things in the world.

We have followed, in history, the mother and child from their home in Canada; and we have followed the young man and woman from Vermont. We have seen them come to Salt Lake and go beyond to Pine Valley. There we find many secrets of usefulness and happiness in life and courage and peace in death.

Those who have followed the strands of history have learned a lesson of rights and responsibilities; of opportunities and obligations. They have learned that useful service is the common duty of mankind. They have learned that the things in life which are worth the most and which time has proved best are, a hearth where the fire is warm and bright and a home

where the wanderer comes to rest. They have learned; "that the things that will endure longer than all that man has found are; courage and faith and tenderness, love and a spot of homely ground."

The children of the Snows and Gardners and their friends with whom they mingled and intermarried have largely made up the little town of Pine Valley.

In 1935, the United States Government made some preparation to buy the town. It thought to move the inhabitants to more productive fields and make this beauty spot a recreation center.

The officials were first surprised to learn that the town was not for sale and in the second place to find so successful a venture in civilization.

There had been no major crime committed in the town in its entire history. There has been no call or need for charity or public relief of any kind from any of its citizens. There had been no delinquent taxes. Its people had been selfsupporting in good times and bad. While there were no rich, there were no poor. The people lived in that realm of the Golden Mean. They have neither been surfeited with too much nor suffered from want.

The citizens of this town have been educated both by travel and by study. Partly through contacts in travel and partly because of an attitude of mind, the town early turned its face toward education. Its contribution or achievement in this field can scarcely be paralleled by another town similarly situated in the United States.

In 1898 there were 127 pupils in the grade schools in Pine Valley. That year a high school was established almost forty miles away. Today, forty-nine years later, three of these pupils are successfully practicing medicine, three are doctors of philosophy, five have received masters degrees from standard universities, and thirteen have received bachelors degrees. Thus twenty percent have completed a college education; and more than fifty percent have completed high school.

One of these pupils has advanced to the rank of colonel in the United States Army, three are professors in accredited universities. The picture of one hangs in the Rothamsted Experiment Station of England in a group of distinguished American scientists. Two are associate professors, eleven are high school instructors, eighteen are teachers in the grade schools. One is a civil engineer and one is an electrical engineer. The above hold or have held these positions. To extend the above date a year or two would bring in others who have distinguished themselves in the field of medicine and in the field of government

finance. One of these is comptroller of the Farm Credit Administration, another is registrar of the Eleventh Farm Credit District.

Where the descendants of these two families have settled, their educational, social, and civic life has been equally credible. Religious activity has also been to their credit.

From these two families have come fifteen bishops and fifteen bishop's counselors. There have been sixty-one who have filled missions for the Church. One of them filled three missions and spent ten years in the mission field. Church work has been characteristic of the Snow and Gardner Families.